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terpretation to be followed." These introductory sketches are designed to furnish little more than a synopsis for study, the interpretation being purposely left in large degree to the students. In other words, the volume is designed as a text mainly, and we agree with Dr. Monroe in the belief that by the direct study which it thus involves "there will result, not only a more correct idea of the education of the classical period, but also a better apprehension of the meaning of education in its historical and contemporary aspects."

ACTES DU PREMIER CONGRÈS INTERNATIONAL D'HISTOIRE DES RELIGIONS, PARIS, 1900. Première partie séances générales. Paris: Ernest Leroux. 1901. Pages, xxi, 246.

After devoting some thirty pages to a description of the purposes and functions of the Congress, its rules, its ceremonial, social, and business meetings, its list of members, etc., the present first installment of the *Proceedings of the International Congress of the History of Religions*, held in Paris in 1900, is taken up with the discourses which were delivered on the general features of historical religious research, and its connexion with religious progress generally. The text of the proceedings opens with a characteristic letter from the late Prof. Max Müller; then follow two excellent discourses of welcome by Prof. Albert Réville and Monsieur G. Bonet-Maury. A. de Gubernatis speaks of the future of the history of religions; E. Senart discourses on Buddhism and the Yoga; Monsieur A. Sabatier speaks of Biblical criticism and the history of religions; I. Goldziher contributes a paper on Islamism and Parseeism; Goblet d'Alviella discusses the historical relations between religion and ethics; Jean Réville gives an address on the present condition of instruction in the history of religions; L. Marillier, whose recent tragic death has been much lamented, furnishes a discourse on folklore and the science of religions; E. Fournier de Flaix offers some extensive and interesting data, in a paper on the statistics of religions at the end of the nineteenth century; and finally, the Hon. Charles Carroll Bonney, president of the World's Fair Auxiliary Congresses of 1893, contributes an historical sketch of the Congress of Religion held in Chicago in that year. The proceedings will have value in various ways for students of religion.

ETHIK. Von Max Wentscher. I. Theil. Leipzig: Johann Ambrosius Barth. 1902. Pages, xii, 368. Price, 8.50 Marks.

Herr Wentscher's ethical programme is nothing short of militant, and bears a defiance on its face that bodes much ill for his opponents. It is outspokenly opposed to the spirit of our age, and to the spirit in which most ethical works are now written. The signature of our times is scientific, empirical, realistic, mechanical, practical. The key-notes of all expositions in the moral sciences are derived from the doctrines of evolution and its sociological and psychological analogues, and from the great overtowering generalisations of mechanical physics. Not so, how-

ever, the ethics of Herr Wentscher. It expressly disavows its modernity in this respect. It stands aloof from the tendencies of the epoch, and deals with them only to disapprove of them. It rejects the consequences for the control of practical life which have been deduced from the scientific theories now dominant; it is opposed to the transference of all such ideals into domains where, according to the author's opinion, they have not a shadow of validity. The modern tendency is avowedly deterministic and realistic; Herr Wentscher's ethics is avowedly undeterministic and idealistic. His ethics is, in fine, an individual, not a social, ethics.

In justification of his anti-modern position, Herr Wentscher remarks that possibly the spirit of the times is after all far broader and deeper than it would appear from the prevailing tendencies. He believes that there is hidden in the background of all the materialistic endeavors which seem to exercise so powerful a fascination on the life of the present day, a half recondite, dull, yet struggling impulse in humanity for absolutely liberating itself from the shackles of tradition, convention, and the blind worship of things as they are, of the historical *status quo*, and of the necessity of the present course of evolution. Everything seems to point, in his judgment, to a far more powerful longing and striving for clearness and light, and for a consequent untrammelled theory of purely individual and self-determined conduct. Herr Wentscher, now, would give scientific expression to this deep, obscure, and ominous undercurrent of the life of our century, and it is in this sense only that his ethics lays claim to modernity. It is to be a mirror of the spirit of the times, not as it appears at the surface, and in the loud brawlings of the day, but as it exists in its profound inward longings to bring humanity and life nearer to the goal which an ancient faith forefeelingly described in the words: "God made man after his own image." It is thus, to our author's mind, the business of ethics to point out the way of fulfilment for this longing after a mode of life in which we may bring to its fullest expression our likeness unto God, viz., our absolute freedom and our absolute perfection. Ethics must choose its criteria and ideals in accordance with this ambition, and not make them conform to the tendencies which the changing intellectual fashions of the day assume. It is to be the guide, and not the football, of the *Zeitgeist*. μ.

NOTES ON CHILD STUDY. By *Edward Lee Thorndike, Ph. D.*, Adjunct Professor of Psychology, Teachers College, Columbia University. Columbia University Contributions to Philosophy, Psychology, and Education. Vol. 8, Nos. 3-4. New York: The Macmillan Company. 1901. Pages, 157. Price, \$1.00.

The present brochure consists of printed notes intended primarily for the use of classes at Teachers College, Columbia University. Since the author proposes to issue a new edition yearly, and confesses that they are incomplete and ill-proportioned, they will hardly be judged suitable for the general public, or for that matter for teachers generally of the subject, who have at their command the litera-